Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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An Outlook and Evangelistic Committee Tour in Okayama and Shikoku.

With the exception of Okayama city the O. and E. tourer was seeing this long established work for the first time. Mr. White made out the schedule and was able to include practically all the work of the field in a two-week tour. He also personally conducted the tour in the Tsuyama section and to Takahashi; this greatly enhanced the pleasure of the visit, and added to the value of the information received.

The field seems naturally to divide itself into the Tsuyama and the Sanyo Main Line districts. The former, with the exception of the town of Tsuyama, being pastorless, the three independent churches are scarcely holding their own. If some arrangement could be made whereby these three churches at Kuse, Katsuyama and Ochiai could share a pastor the work might possibly be carried on without loss. But this seems to be at present impracticable both financially and temperamentally. But whether paid for by Mission or *Kumi-ai* money, two workers, one to the east and one to the west of Tsuyama, are essential for the pushing of the work as it should be done.

Takahashi, temporarily pastorless, gave us our largest congregation, 180, over 100 of whom were from the Girls' High School.

The Hokubu Church at Okayama, with Miss Wainwright as fairy godmother, was energetically evangelizing with special church and street meetings in which I was privileged to have a small part. The evangelistic part of the Hanabatake work was the only part seen on this tour, the regular weekly service being attended by some 25 people of that vicinity. The Okayama station evangelist, Mr. Onoda, who is now the regular incumbent at Hanabatake for their one weekly evangelistic meeting, was also the guide for the two outstations visited. Good beginnings have been made at Hayashima and at another place one station out, besides some other outstations which I did not visit.

With one exception, for which a partial spoiling of the flock by proselytizing wolves may be somewhat responsible, the independent churches along, and near the Sanyo Main Line, are supplied with pastors after some time. Kurashiki, Kasaoka, Amaki, Takaya, old familiar names, but heretofore nothing but names, are now interesting memories of friends old and new, one pastor being an old Dōshisha pupil. This part of the field should make good progress.

The five days in Matsuyama were delightful though very full—how full may be seen from the fact that there was time to go to Dogo for the hot baths only once! The churches, the night school, the Girls' School were all duly inspected; but the time was mainly given to the Working Girls' Home problem.

In striking contrast to the newness of the Okayama field was the brief tour in the Matsuyama field where my evangelistic spurs were first tried out. Very pleasant, for instance, was it to be met at the Gunchu chapel by Mrs. Suzuki, deacon, and the pastor's "right hand man," who was one of the twenty whom I baptized there ten years ago. The Komachi Church, erected while I was *locum tenens*, was not so full as I have seen it. But at nearly all the places visited the work has vastly increased, the congregations in some cases being several times what they were ten years ago. One new worker, and two new places of work are also to be noted, besides the great numerical increase. There is a most excellent staff of workers, and the work should go on to a still fuller fruition in the near future.

Among these workers is Aono of Marugame. Having lived as cook with Misses Barrows and Dudley, Aono gained so much of the spirit and teachings of Christ that to become a regular Christian worker was the natural outcome. For a few years after leaving the ladies he was a professional cake-maker, and during this time he made and laid by some 200 *yen*. Called then to become the evangelist at Marugame, in Shikoku, he responded, although the salary of $15 per month was less than what he knew he needed to live on.

Marugame is an especially tough place in all senses of the word. Aono's predecessors as evangelists, had all very soon become discouraged, some of them "running away," declaring the place to be accursed. Aono has stuck it out fourteen years: "If another evangelist had run away from the job it would have killed the work. To save the face of Christianity I stayed." After a few years he had used up all the money he had saved from cake-making, and had gone into debt another 200 *yen*. By that time the face of Christianity before the community was sufficiently saved, so that he felt he could honorably withdraw and accept a position at which he could make a living. But when the reason was told for the withdrawal, which I then heard for the first time, he was persuaded to stay, and a living salary was provided. (Though he at first demurred on the ground that that was all that Pastor Tsuyumu was getting; "and who am I to aspire to the same pay as he?")

When I met him on my recent tour, Aono said: "Ah, Mr. Warren, you're the man who persuaded me to remain in evangelistic work when I had all my arrangements made for starting up a knitting factory. Well, the man into partnership with whom I was to have gone is a millionaire now." (Great fortunes, here, as elsewhere, have been made from the war's exigencies, and knitting has been one of the industries boomed).

So the man has suffered financially. Can he show spiritual accomplishment to offset it? Look at his church with its greatly increased membership and their strengthened character, attend with me the women's meeting with its thirty women,—church members, seekers and sympathizers; consider the position of influence he has taken in the town, he being, among other things, the only member of the educational society who is not a government school teacher; find, as I did, that his reputation for justice and

clearness of thought is so great that not only the Station calls him in when it wants help on the settlement of a difficult problem like that of the Working Girls' Home question, but non-Christians also ask him to referee cases that might otherwise have to be litigated; he has just effected the solution of a case involving ten thousand *yen*;—when one considers all this and realizes that even these things are by no means the whole of the spiritual influence he has exerted these last ten years, he will feel, with Aono himself, that the fortune in money that he might have made, is merely a bit of interesting information to be told old friends, rather than something to be regretted and mourned for.

CHAS. M. WARREN.

Echoes from a Conference of Bible School Workers.

One hot July morning, twenty-five missionaries assembled at Karuizawa to talk over questions connected with Bible women, and Training Schools for them. Bishop Welch, who had called the meeting, suggested the following topics, 1. The Mission of the Bible Woman. 2. Her Qualifications. 3. Her Training. 4. Her Obligations after Graduation. 5. The Kind of Training School Needed. 6. Is a Union of Existing Schools Desirable?

The meeting was very informal, and an interesting diversity of views was expressed, arising largely from the varying conditions under which the missionaries of the different boards are working. But all agreed on the very great importance of the Bible woman to the work—or, of the woman evangelist, as she is more happily termed in Japanese—and on the broadening sphere of influence which is opening to her. The church, the Sunday-school, the home, have always been her rightful realm, but now there is a growing demand for her as Bible teacher in the schools; as matron in the various philanthropic institutions; in hostels, in school dormitories, in boarding-houses of large manufacturing plants, and even as stewardess on Japanese steamers, for the purpose of influencing the Japanese women who go abroad. Attention was called to the fact that the new factory laws, requiring the corporations to take better care of their female operatives, will largely increase the demand for matrons, as it is claimed that only the Christian woman will bring to the task the love which it requires. Realization of the variety in her mission raised the question: Should not special courses be provided for fitting women for such positions as matrons, for work among factory operatives, and for specialized Sunday-school work? "Rural evangelism" has been much discussed, of late, and one lady felt that the most important work of the Bible woman is done in villages, where the churches are not so well organized, and where there are few wokers. The next speaker was equally emphatic that her work tells more in the cities, and should be linked up with the strong churches. To the criticism raised, that the employment of the paid worker tends to check effort on the part of the Christians, the reply was made, that if she is trained to be a leader, to use others, she will rather open the door of service to the women in the church, and be able to organize them for effective effort.

In regard to the training of these workers, nothing new was advanced, but Bishop Welch emphasized the value of what he called the "clinical method." Observation by the student of the work and methods of efficient workers, and practical work done by the students under careful supervision, should occupy a large place in the course. On comparing notes it was found that several of our schools are quite up to date clinicians, and for years have been increasingly employing the laboratory method. Sunday-school normal classes, systematic supervision of Sunday-schools under charge of the students, house-to-house calling with the teacher, or some experienced worker, reports of personal work, with discussion

of problems that arise in connection with it,—these are some of the ways in which the clinical method is employed.

The average age of admission to the schools is eighteen, but in one school it is twenty-one. The reason for this difference lies in the difference in the function of the graduates. In the latter school most of the graduates work for the self-supporting, independent churches, and have no connection with mission, or missionary. And if they are received at twenty-one, they are none too mature at graduation for assuming such responsibility. In case of the other schools the graduates usually remain with the mission and missionaries, by whom their work is superintended, even altho working for some church; hence the younger women may be used. There are some fourteen Training Schools in Japan, with an attendance ranging from six to thirty-five, the average being about twenty. Some felt the ideal plan would be to have four union schools, one to take the place of the seven in Tokyo and Yokohama, one instead of the four in the Hanshin district, one in Kyushu, and one in the north, with which the two in Sendai could be merged. But it was found, several years ago, that, however desirable, such a union was not feasible, and the same conditions persist to-day. On the other hand, there is much to be said in favor of the small school, with the closer touch, and stronger personal influence, and many felt that most of these schools have their own unique work, and can not be spared.

(Mrs.) Jennie Pearson Stanford.

The Gotemba Conference of Christian Workers

This conference, held during the five days of July 16 to 20, at the charming location of the Y.M.C.A. Summer School hall and dormitories, on the north slope of the Hakone hills, and facing the ever-changing, yet eternally changeless, Mt. Fuji, was a remarkable gathering, attendance at which was a great privilege and inspiration. It was attended by about 250 delegated from every quarter of the Empire, some thirty of whom were missionaries. There were also daily visitors from the near-by summer resort at Ninooka, and from more distant points, by those who found their way to this sequestered retreat, attracted by the power of this unique assembly. The assembly hall is commodious, but its capacity was taxed at every session of the morning, and afternoon, and evening program during the whole five days; and the several dormitories were filled to overflowing, the overflow spreading out into the surrounding villages, wherever accommodations could be obtained.

The daily program was: Morning prayer meeting from 6 to 7; Bible study class, 9 to 10; address, or lecture, 10 to 11; addresses, 2 to 3:30; addresses and discussion, 7:30 to 9. The chief speakers were the Rev. Messrs. Miyagawa, Harada, Hino, Kozaki, Makino, Uemura, Ibuka, Tada, Sasao, Hiraiwa, Matsuno, Ochiai, Kashiwai, and Wainright. Several others appeared, who were not on the regular program, and who made a distinct impression, like Prof. Asakawa, of Yale, who spoke philosophically on the causes of the Great War; Rev. Kimura, who gave an illuminating account of his recent visit to the Caroline Islands as messenger bearing the greetings of the churches in Japan; and Major Raymond Robbins, of the United States' Red Cross contingent, on its way to Russia, who spoke of his Social Settlement work in Chicago.

The primary object of this gathering was thanksgiving for the successful completion of the three-years' evangelistic campaign, in which the churches of Japan had been engaged in coöperative effort. And there was good reason for such special, public expression of thanksgiving, for this effort had been signally blessed of God, not only in the conversion of many and in the raising up of a great body of inquirers, but in the awakening of many churches, and in bringing about a new sense of the mutual interdependence

of the churches, and a new spirit of co-operation. Statistics exhibit so small a part of the whole results of the work, they might better be omitted entirely, perhaps; yet it is of some interest to record that during the three years there were held 4,788 meetings, with a total attendance of 777,119 people, of whom 27,350 signed cards as inquirers. How many of these eventually united with the churches has not been ascertained. No note of boasting over results was heard, however, at any time. On the other hand, there prevailed the constant spirit of humility, and of self-searching, and of deep inquiry as to why the results were not better, and the question, "Is it I? Is it I?" was heard thru many an utterance in address and in prayer. And the spirit of prayer was one of the most marked features of the conference.

Another object of this gathering was recuperation after effort. Here was a body of men who had been giving out much of vitality during the past three years,—spiritual, mental, physical vitality. They needed to "come apart and pray," and receive fresh supplies for the exhausted batteries. While all no doubt needed this period of recuperation, it spoke well for the vitality of the leaders in this campaign that they could continue to give out from their unexhausted resources the amount of fresh energy that they exhibited at this convention. The Bible readings and addresses were all broad-gauge and high-grade. Where there was so much that was good it seems invidious to make distinctions, but the consensus of opinion would probably agree that among the great hours of the week were the Bible studies by Mr. Miyagawa, on Tuesday morning, on I. Corinthians, by Mr. Uemura, on Thursday morning, on II. Corinthians (6 : 11 to 7 : 1), and the address by Dr. Harada, on Wednesday morning, on The Mission of Japanese Evangelism, taking his start from John 8 : 31-2, and presenting with great force the *liberating power* of the Gospel.

The speakers all doubtless received no small amount of inspiration from the interested and enthusiastic audience they faced; and in that surcharged atmosphere of spiritual enthusiasm many in the seats doubtless left like the Irishman, who said, after listening to one of Macaulay's great addresses, "I felt as tho I could have said the same thing myself,"—a compliment which Macaulay considered one of the best he ever received.

The full and orderly program of course kept the great majority tied to their seats in listening attitude; but when opportunity came for free discussion and prayer there wss seen a wonderful explosion of energy that was suggestive of dynamite. It was difficult for one to wait for another, and occasionally there was a slight, but blessed, confusion. It was not just like the prayer meetings "back home!" If the average weight of each of those 250 delegates was 125 pounds, it looked as tho here was over fifteen tons of dynamics that promises well for the active continuance of the evangelistic campaign.

Of course such a body of men could not be content with ending the three years' campaign simply with a thanksgiving prayer meeting. In all the prayers and in all the addresses there was the constant outlooking to the great untouched regions beyond, and the fervent expression of the desire to evangelize, and evangelize, and evangelize. Under such circumstances it was natural and inevitable that plans should be made for the further continuance of this coöperative work. It was decided, however, to make the work for one year at least intensive rather than extensive, and to choose eleven centers in which, and around which should be conserved the results of these previous efforts. These cities are Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe, Okayama, Fukuoka, Kanazawa, Sendai and Sapporo.

A constant undertone of most of the utterances of the week was the great world war, with its spirit of self-sacrifice for the attainment of a great end; and so "self-sacrifice" and "the cross of Christ" might be called the two great

words that constituted the slogan of the conference. The minds of all were carried beyond sectional lines and national lines, and all hearts were enlarged to world-embracing thoughts and prayers, and brought to that intimate feeling that by prayer

"the whole round world is bound
By golden chains about the feet of God."

One could not look into the faces of these men or listen to their utterances, or breathe the atmosphere of this assembly without experiencing the refreshing feeling that however much the character of selfishness and of private gain is being developt in certain sections of the community, by the great war, here was a body of able men who represent the reaction from the sordid, and who are lined up with the best thought and the highest ideals of all nations, wanting for themselves and for Japan to be found keeping step in the front rank of the triumphant advance of the Kingdom of God in this stricken, and needy, and waiting world.

H. B. NEWELL.

The Y.W.C.A. Conference at Kobe College.

After two weeks of closed dormitories and deserted recitation buildings, with only the sound of singing in the early morning to remind one that the girls preparing for the conference were not forgetting a fundamental condition for its success, Kobe College suddenly was made alive by the coming of girls from nearby and distant schools. Ninety girls in our dormitories made them full. Others were taken in by the Woman's Evangelistic School dormitory. There were over three hundred registered for at least one meeting, and over thirty schools were represented.

This was a time when the cool welcome that Kobe gave was much appreciated. Indeed, it was comfortably cool for the first day and a half, after which it grew hot. The water grew less in the reservoirs, so that for five days out of the week, city water could be drawn only four hours a day. Fortunately not a girl was ill.

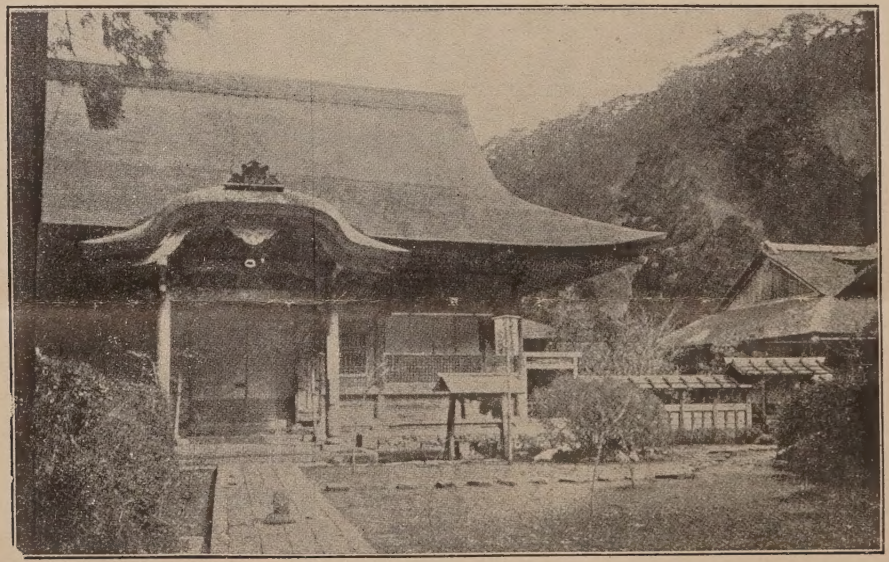
At the opening session, the evening of July 18, Miss Hoshino, the leader of the Conference, gave a practical talk, suggesting ways for the girls to make the days spent together most helpful. In the following days the program included either a sunrise, or sunset, prayer-meeting each day, and an hour for Bible study. Here the Conference divided into groups. One general meeting each morning and evening gave an opportunity for the girls to hear speakers not connected with the Conference. One afternoon was given to a "stunt party," and one to a picnic at Shioya, at Miss Cozad's invitation, otherwise the afternoons were at the disposal of the girls.

The theme of the Conference, "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" was treated by such men as Mr. Aoki, Mr. Hinowara, Mr. Miyagawa, Dr. Harada, and Dr. Nitobe in suggestive ways.

Dr. Harada mentioned several classes of truth, such as scientific truth, and philosophical truth, but emphasized religious truth as something more vital than either in its results upon the life. Dr. Nitobe held the interest of the large audience as he showed clearly what liberty is, how different it is from the popular conception of it as the ability to do what one wishes. Mr. Miyagawa, on the last morning of the Conference, brought out what "to know the truth" means, by linking it up with "I am the way, the truth, and the life." His suggestions as to how to know Christ were very practical.

With this thought of knowing Christ given again to the girls by Miss Kawai, and Miss Matthew, in the farewell meeting, as the ideal to work toward in the year ahead, the happiest group of girls we have ever had, went away to their homes.

(MISS) MARY ELIZABETH STOWE.



Seiryuji. or Moto Kurodani, Mt. Hiei.

Jie Daishi, or Gwansan Daishi (912—985).
Founder of Seiryuji.

Genku, or Hōnen Shōnin (1133—1212) Founder
of Jōdoshu, and of Chion-in at Kyōto

Seiryuji, Mt. Hiei, and Its Great Teachers.

In Kyoto Prefecture, Atago Gun, Yase Mura, Mt. Hiei, Saitō, Kita Dani, not far below the "Point of Pines" on which the Davis, Berry, and Stanford families spent many happy summers, now long past, stands a famous temple, popularly known as Kurodani, Black Valley Temple, so-called from the name of the valley in which it stands; the latter came by its name because the founder of the temple, Ryōgen, Jie Daishi (912-85) when establishing it, had a vision of Daikoku Ten, the great, black Indian god of riches, at a waterfall near the temple site, in commemoration of which the fall was named Daikoku Fall, and the valley, Kurodani (*koku* meaning *kuroi*, black). Strictly the name of the temple is Moto (Original) Kurodani, in distinction from Shin (New) Kurodani, a temple at the Eastern Hills, Kyoto; but the official name is Seiryuji, Green Dragon Temple, which arose from the alleged existence, in former centuries, of a green dragon in a pond to the rear of the temple, living there as late as the twelfth century. Once when Enkō Daishi was lecturing at Kurodani, upon the Kegon sutra, this protecting dragon came to the hall, in the form of a small serpent, and coiled up, as an omen of good on the desk on which lay the open sutra. The temple is one of the five so-called *bessho* on Mt. Hiei, by which is meant that in certain important particulars it has authority to perform functions usually reserved to the head temple.

For a brief account of the founder of Seiryuji see XIX. 3. There is a different explanation from the one there given, for his name Gwansan Daishi, viz., because he died on the third day of the *first month*. He was followed at Kurodani by Zenyu and other priests of great virtue; in the middle ages Eiku, Genku, and Enkai resided there, and brought great fame to the temple and to Buddhism at large; then Seiryuji was a great seat of learning and progressive thought, and some of the mightest influences of Japanese Buddhism started in that "black valley." There Eiku and Genku transmitted the *Enton Daikai* (XX. 1); there Genku composed his *Kongō Hōkai* (Ideal State of the Power and Wisdom of Buddhism), in which he set forth his twelve *monkai*, or means of salvation, which had gaeat vogue. Eiku Oshō (Shōnin), or Jigan Daishi (died 1179) was a very learned priest and teacher of Genku (1133-1212), the founder of Jōdoshu. Eiku was a diligent student of *nembutsu*, salvation by prayer and faith, and derived much inspiration from Eshin Sozu's (Genshin, 942-1017) famous work "Ojoyoshu," relating to eschatology, and describing the eight hot and eight cold hells, as well as the conditions of paradise. Eiku, with his pupil Genku, made Seiryuji the cradle of the powerful Jōdo sect, now more flourishing than its parent sect. The pupil, Genku, Enkō Daishi, or Hōnen Shōnin, outstript his teacher in zeal, learning, and fame, until finally Eiku became the pupil of his pupil Genku. Kume Seishimaru, as Genku was named when a child, was born in 1133 at Inaoka, Mimasaka; his father was murdered a few years later, and the boy at the age of thirteen, went to Mt. Hiei to study under Genko Shōnin; at fifteen he became a priest, and industriously examined Tendai and other doctrines; at eighteen he became a pupil of Eiku, who named him Hōnen Bō. His priestly name, Genku, he obtained by combination of a character from the names of his teachers (*Genkō*, *Eiku*). He now devoted himself still more zealously to study of the sutras, and five times read thru the canon, or, as some state, the five thousand volumes in the three libraries of the temple, while he paraphrased eight times the commentaries of Zendō Daishi (Shantao †681), a Chinese Tendai authority. He visited Nara to investigate the principles of Hossō, Sanron, Kegon, Shingon, etc., and so ardent a student was he that he was called *Chie Dai Ichi no Hōnen Bō*. He read the writings of Eshin Sozu, the

sixteenth head (*zasu*) of Enryakuji. Eshin resided at Eshin-in, Yokawa, a temple existing at present, from which he derived his name, Eshin, and where he practiced *nembutsu zammai*, after having thought out and written the fundamental principles of *nembutsu mon*, or salvation by prayer and faith, upon which he founded a school, *Eshin-in-mon-ryu*. Genku, at Kurodani, adopted this teaching so zealously that he is recorded to have repeated the *nembutsu*—the prayer, "*Namu Amida Butsu, !*" 60,000 times daily. He remained at Seiryuji twenty-five years, but departed in 1176 to found Jōdo, or the Pure Land sect, and had many followers from all classes of people. He called his new temple on the Eastern Hills, Kyōto, Kurodani, which led to his popular designation of Kurodani Shōnin. His success during the next thirty years, aroused the hostility of the priests of Mt. Hiei, who secured his banishment from Kyōto to Sanuki, Shikoku, in 1206, but in 1210 he returned and built Chion-in, where he died in 1212, aged seventy-nine.

From Seiryuji went out another religious leader, Shinjō Shōnin, Enkai Kokushi, Jishō Daishi, Jisetsu Daishi (1442-95). His original name was Ki, a descendant in the seventeenth generation, of Ki no Tsurayuki, the great poet of Kokinshu fame, whose grave on Mt. Hiei, is marked by a recent, fine monument. Shinyō was born on occasion of his mother having a divine revelation from Jizō; after various vicissitudes, he went to Mt. Hiei at the age of nineteen as pupil of Eshu at Nanjo Bō, and as a studious priest he past twenty years upon the mountain, becoming Ajari, Dendō Hōshi, Daijōkai Kōshi (Professor of Daijōkai) and Gonsozu; in 1483 he took residence at Kurodani, where he examined the sutras in the great library (*daigokyō*) and daily repeated the *nembutsu* 60,000 times. Early in 1486, by revelation, he began teaching Genshin's *Ojoyoshu* at the base of Mt. Hiei, and a month later restored Saikyōji, in the suburbs of Sakamoto, and became founder of its prosperity. At the request of Shōgun Yoshimasa, in 1492 he taught him the *entonkai*, and, in the same year (August), he worshipt at Zenkōji, and, at the desire of Asakura, Daimyō of Echizen, preacht Buddhism and taught the *junen* (ten prayers) on his return journey; during this year he restored Sairenji, in Iga, and imparted the *entonkai* to Gotsuchi Mikado (XX. 1), for which the emperor bestowed on him the title Shinjō Shōnin (Flourishing Faith). He died at the age of fifty three, in February 1495, and received the posthumous name Enkai Kokushi, because of his emphasis upon the *entonkai*, while in 1882 he was styled Jishō, or Jisetsu Daishi. As Amida-worship prevailed at Seiryuji, he made it prominent at Saikyō-ji, where the *honzon* is a *zazo* (sitting) Amida. Saikyōji is the head of one of the three branches of Tendai, known as Honshu (Tendai) Shinsei Ha (XXI. 7).

(*To be continued*)

ARTHUR W. STANFORD.

Japan Kindergarten Union.

Only a glimpse can be given of the feast for soul, mind, and heart at this eleventh Convention. At the door—registration; an attractive program-folder, and a big envelope full of reports of committees, a ready-reference outfit, for each member. Within the Auditorium —Miss Howe, the president, in the chair, and about her a goodly attendance of stars and lesser luminaries; the walls and improvised tables in the transepts, covered with attractive exhibits. The devotional service was a rich uplift, a quiet time in the very presence of God, as Dr. H. W. Myers, the first day, and the Rev. Barclay F. Buxton, the second day, ministered to the deepest needs of the soul; and, again, the third day, a memorial for Capt. Bickel, when Dr. R. A. Thomson paid a noble tribute to that man of God, who was a member of this Union.

The roll-call was responded to by a representative of each kindergarten, in a brief statement of the outstanding feature of the year's work. There was a note of progress and hopefulness all thro; even the lady who reported "a mothers' meeting, to which she couldn't get a single mother to come," gave the cheerful feeling that other good things offset that. Perhaps the most interesting item in the reports of commitees was the new singing-book committee's estimate of 420 *yen* needed for that work. The president added that "a friend" had given 100 *yen* towards this, and that there was a promise of half the remainder when the other half was raised; this was promptly done by the payment of 2 *yen* by each kindergarten.

There were reports from each of the Branches of the Union. Miss McDowell, of Hiroshima, gave a very interesting talk on the *Time Schedule* in use in that kindergarten, which makes much of "free play," giving children the tools and materials, and leaving them to create; thus developing the faculties of invention and execution, and laying good foundations for character building. The Hiroshima Kindergarten exhibit was a wonderful illustration of that method of child training. President Howe emphasized the importance of putting high ideals before children, and leading them up to them, as they were in the kindergarten for so short a time. The Glory Kindergarten exhibit of flags of the Allied Nations, side by side with Japan's flag, was a work of art, and a striking demonstration of the other method.

Miss Correll, of Sendai, gave an excellent paper on *Japanese Buildings for Kindergarten Use*, based on her own experience in creating out of an unpromising *kogisho* interior, pleasant rooms for a small number of children.

Miss Wakuyama's splendid talk on *The Place of Nature Study in the Kindergarten*, illustrated by specimens of flowers, vegetables, and minerals, showed how nature's wonderful materials, if rightly used, lead children straight to God.

Miss Janet Johnstone's (Kanazawa) talk on *The Untrained Foreign Inchō* was full of good suggestions, and produced a lively discussion.

A special feature was the evening session. Miss Agnes Allchin's delightful rendering of children's songs; Mrs. Walker's charming violin solos; Miss Tracy's (Kyoto) instructive address on *The Kindergartner; her Responsibility*; *her Preparation*; President Harada's excellent address on *Froebel's Educational Ideals*, which he characterized as "beginning in God, centering in God, and ending in God"; and Miss Kodama's (Glory Kindergarten) Story of the *Pied Piper of Hamlin*, exceedingly well done in Japanese, filled the evening with profit and pleasure.

Mr. Cobb's organ solos, with which each session began, and Mr. Shively's vocal solo were much appreciated contributions to the program.

A game festival in charge of Miss Dawson, of Nagoya, an expert in childrens' plays, closed the events of the Convention.

(Mrs.) Florence H. Learned.

Impressions of Shantung.

Two nights' steaming from Moji, through the rough Korean channel and past picturesque fisher-isles straggling down from the Korean peninsula, and then across the Yellow Sea, brought me to Tsingtao. To, but not into, Tsingtao. For a dense fog, that as yet unconquered foe of seamen, held us six hours, or more, outside the port, before the wise captain would venture his way among the rocky snares of the harbor entrance. But when the fog lifted over the sunlit German city, it glowed like a fairy dream, with its red roofs and yellow walls between the spacious bathing-beach and the green hills—innocent hills, now that the hidden forts have all been dismantled since the Japanese occupation. A closer land view shows battered wire-entanglements, grass-covered trenches, and stone entrances to

underground fortifications, that still tell their tale of war. The "Diederichsstein," the monument commemorating the seizure of Kiaochao Bay by Admiral Diederich in 1897, stands as before, but straight through the body of the carved German eagle is cut the perpendicular Japanese inscription, "Taisho 3d Year (1914) 11th Month, 7th Day."

I had been fortunate in finding, on the ship, a pleasant companion in Miss Hatsune Fujiura, a teacher in the Hinomoto Girls' School, in Himeji (a graduate of the Tokyo Higher Normal School). Her going to Tsingtao was on this wise: Last fall, at the annual meeting of the *Kumiai* churches, Mr. Matsui, the Tsingtao pastor, had made an eloquent presentation of the need of a woman evangelist there. Miss Fujiura was present, and heard the appeal. And, as no one could be sent in response to that appeal, she had decided to put her summer vacation to good use, and so volunteered her services at her own expense. My coming with her, although unexpected, assured me a good welcome, and the Sunday I spent in Tsingtao remains a very happy memory. The Japanese church meets upstairs, in what was a German business house, and the pastor has adjacent rooms. The rest of the second floor is occupied by the flourishing business night school, in connection with the church. It keeps some two hundred Japanese apprentices and young business men profitably employed evenings, and out of the temptations they might meet on the streets.

The Sunday-school, that morning, had about eighty children, most of whom, I was told, came from non-Christian families. The church service was well attended; the church membership is about sixty, from various denominations, and includes some men of prominence in business or official life. A woman's meeting, in the afternoon, gotten up hastily on my account, gave me a delightful touch with nineteen ladies, several of whom were from mission schools in Japan. I could not help congratulating them on their superb opportunity of being leaven for truth and righteousness in this new, and, as yet, unformed community. I say "unformed": governmentally it is, as yet, under military administration, but there is a beginning of democracy in the citizens' council of sixteen leading men, who meet monthly, and have the right of request or protest to the military governor. Religiously, also, the community ideals are still unformed. The patriotic cult of the Japanese is finding its expression in a shrine to Meiji Tenno, of which, as yet, only the imposing approach of cherry trees, and a high flight of broad stone steps is complete.

"The theory is that Tsintao may be made an international settlement like Shanghai and Tientsin, at the end of the war; and I don't believe the Japanese care if it is," said a fellow-traveler on the train, on Monday. "But I think they do mean to keep the Shantung Railway." And he pointed out Japanese barracks that were being built, and other signs of activity along the line.

Of the flat scenery along the Shantung plain, except for the occasional walled cities, and the even more occasinal church-spires, or mission buildings that could be glimpsed from the train, the graves, universal in China, were the most remarkable feature. In some of the fields, women and children were at work —more so than usual, as was pointed out to me by an old resident. For it is largely from Shantung that the "Labor Battalion" of Britain in France is being recruited. "We've sent forty thousand coolies, and they want a hundred thousand in all," said one, who, after many years of service as an Anglican missionary, was devoting himself to this service of recruiting. "Some people talk about leaving mission work to become a 'coolie-driver'. Why, I consider this one of the grandest pieces of missionary work the world has ever seen. Not only is it helping the fight of light against darkness there in Europe, but it is giving the Chinese a substantial hand

of help in this year of the failure of the early wheat crops from drought. A coolie in British employ is to get twenty-two dollars Mexican a month, paid in part to him, in part to his family. And the battalion is officered in part by missionaries who have gone to be with the men there in Europe. What an opportunity for missionary work!"

The next lap of my journey was two hours on the Chinese government railway between Tientsin and Nanking. My objective was the little group of missionary cottages on Taishan, two hours from Taianfu by mountain-chair. These cottages are off the pilgrim route, but to what wealth of ancient lore does that route lead!—temples, monuments, inscriptions, stone steps upon stone steps, up to the summit five thousand feet high, where Confucius once stood and exclaimed that the world was small. And farther down the railway is the objective of a summer side-trip, another sacred spot with its annual thousands of pilgrims, Chufu, the birthplace and grave of Confucius, kept by his heir, now of the seventy-fifth generation. Ah, that garden of the rich shade, and the carved stone, eloquent in its simplicity, that marks the resting-place of the great sage! But would that China might bury in that garden the backward look that clings to the golden age of the past, and look up and out with its Christian missionaries to the golden age of the future when China shall have entered its fuller heritage as a conscious part of the Kingdom of Heaven on earth!

(Miss) Charlotte B. DeForest.

Kagura.

The Shinto patriotic cult dance is one of the oldest surviving religious rites in Japan. The name *kagura* shows that it antedates Chinese influence, since neither the Chinese reading, *shinraku*, nor the Japanese reading of these characters, *kami no tanoshimi*, are ever heard. The honorifics are never omitted, and they are always the Japanese *o*, or *on* and *mi*, and not the Chinese pronunciation, *go*. We hear *okagura*, *mikagura*, or *omikagura*, or *dai omikagura*, or, as appears on the entrance of the Usui Toge Shrine, *daidaiomikagura*, meaning 'great, great, honorable *kagura*.'

Men everywhere worship success and successful men, and create gods in men's image, and after their own imaginations, and according to their own ideas of successful men. The age and life of the people will be indicated in their god concepts. This idealizing the ways of the successful is a trait in human nature seen in all peoples. It is seen in younger or undeveloped, more than in older peoples, for the older and more civilized we get the more we see that even the most successful fail at times and come short of their ideals, or, as the Japanese proverb has it, 'even the monkey will fall from the tree.' But young people will idealize the successful. My boys come home from the tennis court, and show me the tricks of the successful tennis players in Karuizawa. This year they could imitate Shively's serve, Hall's placing, Hansom's back stroke, Andrews' overnet pick up, and, when it comes to umpiring, they never say 'advantage in or out,' but advantage server or striker, just like Oltman. This innate desire of the human race to imitate successful men is the origin of the *kagura*.

Our Old Testament is full of stories of successful men of the Jewish race, and we continually study their lives to gain inspiration in our own struggle for existence. In America, and no doubt in England, you will find the familar scenes of David killing the giant, or David slaying the lion, or Daniel in the lions' den, or the three Hebrew children in the fiery furnace, or the love of Jonathan and David given on the religious stage. These scenes were given in pantomime before the days of art. In the patriotic world we have the familiar scenes of Washington crossing the Delaware, or Sherman's marching through Georgia. Again, in the religious

world we have the saints, their work and life reproduced, and their followers gaining inspiration. The *kagura* in Japan performs exactly the same function, namely, to give a picture of men who have attained, and thus show living men how they may attain, and secondly, to keep ever before them that it is only the men who have the gods on their side, who win. Divine aid is needed, or you must be the gods' man at the gods' appointed task.

The object of the *kagura* is two fold. First, to develop patriotism, by showing the new generation how the fathers were successful, and how the gods have favored their nation, hence stimulating the feeling that each nation must and does feel that it is a favored nation, and that the gods are on their side. Secondly, it is to give courage and inspiration to the men of to-day, so that they will persevere, and seek the divine blessing on their undertaking.

The *kagura* among the Shinto patriotic cult followers performs much the same function as the mass of the Catholics, or the *indo* of the Buddhist. For a successful crop, the farmer will have the *kagura* performed, for the safe return from war, or, what is more Japanese, a victorious warfare, even though through death, the family will have the *kagura* performed in the name of the son, or relative, at the front. For the recovery of the sick, or the overcoming of plagues, or pest, the priests will be asked to perform the *kagura* to rid the village of the plague. During the cholera plague of last year many were performed.

The number of the *kagura* is unknown, as a history of 2,500 years of a successful dynasty would give many heroes. Each shrine has its own local dances, as well as may national ones. A careful study would give different grades, and an interesting classification, which the present paper will not permit.

For the purpose of getting the best we could, without keeping the audience too long, the writer selected five, and had them performed before a group of ninety foreigners at the famous shrine on the Usui Pass, as an event of the summer at Karuizawa. The shrine is known as the Kumano Jinja, at which Yamato Takeru no Mikoto is reverenced as the patron saint. It is worthy of notice, in passing, that this shrine is on the boundary of Nagano and Gumma prefectures, each prefecture takes charge in turn, and on great occasions there are two head-preists or *kannushi*. The historical connection is traced to the return of Yamato Takeru no Mikoto from his victorious campaign against the Ainu. He lost his way in the fog, and a crow mysteriously led him in the right direction. Hence, the crow becomes the messenger of the saints of this shrine. It is also here, as he looked out over the surrounding country, that he bewailed the sacrifice of his wife. She sacrificed herself to the gods of the waves in order to get their assistance for his undertaking against the barbarians of the north. He was returning in triumph, and, at this place, had that psychological reaction, which often comes after victory, as in the case of Elijah, or Jonah, or the loneliness of great men after attainment. In this saint's despair at losing his way, he cries out, "Azuma wa ya! Azuma wa ya!" "Oh! my wife! my wife!" freely translated, "I have gained the victory, but!"

The shrine has a history of 1,800 years, when the prince of Keiko Tenno founded it. The dances reproduced here are all ancient, most of them over a thousand years old. Some scholars of the school which connects the Jews with the Japanese, would relate this story of Yamato with the Old Testament story of Elijah and the Baal prophets, and the ravens. Elijah fought for the pastoral God Yaweh, while Yamato fought for the agricultural god; both were for the god of the occupation of the tribes.

On the morning of the *kagura* the hall was decorated for the occasion with banners and curtains, and the altar had the regular Shinto patriotic cult paraphernalia, with the looking-glass oc-

cupying the center. The large drum, with the smallar one, and the fifes, was waiting the musicians, in the rear of the room, while the audience was seated on the left side of the altar. The head priest led the procession, with garments of white, and with priestly symbols in hand and on head, (the easterner covers his head and bares his feet, in the presence of divinity). Then followed the three assistants from each prefecture, six in all. The three musicians followed the priests, and then a little lad, making in all eleven people attired in religious garments, taking part in the ceremony. Three others took part in the dance, so that in all fourteen men were in the *kagura* of five acts.

After all were in place and bows were made, one priest went forward and prayed for the priests and the congregation, using over and over again the phrase common to Shintoism, "kiyome tamae," "condescend to cleanse." After this purification prayer there followed the wave offering and the cleansing of the offerings by waving a branch of a tree, with hemp rope and strips of white paper religiously tied together. After waving the hyssop-like wand over the offerings, the priest gave the cleansing wave over the priests on either side, and then over the musicians, and then over the foreign audience in two sections, all being accomplished with a mystic position of the hands and the symbolic wave. Following the wave offering, the offerings themselves were carried forward and placed on the altar, with great ceremony and many symbolic moves. The order of these was, the pure white rice, pure water and two wine libations, the looking-glass *mochi* cake, dried *ika* (cuttle fish, used on all congratulatory occasions), the two *koi* (carp), apples, cakes, and onions.

The two chief priests went forward and read the prayer announcing to the patron saint that the *kagura* was about to be performed. The deep bows, the measured clapping of the hands, and the reading of the prayer were very impressive. This ended the ceremonial part of the *kagura* and the dance was proceeded with.

(*To be continued*)

WM. H. ERSKINE.

Field Notes.

This year the Hokkaido *Kyoshikwai* was held in Kamuikotan—the dwelling place of the gods. In this beautiful spot from June 19-22 the *Kumi-ai* workers of Hokkaido gathered and spent the time in discussion, recreation, and prayer. Only one of the workers, the Hakodate pastor, was absent. From the 22nd to the 24th the meeting of the Hokkaido *Bukwai* was held in Asahigawa. All the pastors were present at this meeting. There were two outstanding features. First, the holding of a layman's meeting the first evening, addressed by Utsunomiya Sentaro of Sapporo. This was for the purpose of bringing the ministers and the laymen into closer accord, in their consideration of the problem of the evangelization of Hokkaido. The second was the decision of the *Bukwai* to start a new preaching place in some suitable city in Hokkaido. Despairing of the possibility of getting the central authorities to enlarge their work up here, the *Bukwai* has gone forward on its own responsibility. It is somewhat of a task for the few independent churches to assume the responsibility of financing such an undertaking. We look upon it as a very significant movement, and are hoping and praying for its success.

Mr. Holmes writes: Shortly after Mission Meeting Mrs. Holmes and I went to Niigata and made a brief visit. I had the privilege of seeing some of the outposts in the company of Mr. Olds. It was very interesting to visit this old station, that has been the training ground of so many of our missionaries in the past. I also enjoyed the visit to the Gosen church. The prospects of the work there are very good. It seemed

strange to find no opposition to Christianity in this town, when nearly everywhere else the opposition to Christianity is so strong. The influence of Mr. Kimura, and his family, seems to be very strong. Mr. Olds has started several new Sunday-schools in Niigata, which are under the care of his personal assistant. Another promising feature is the new "circuit rider" work of Mr. Fujita, who is visiting several of the towns regularly, on the special market-days of each town. I am interested to see how this work turns out. I came away from Niigata with the feeling that we must have a new family there soon. This great province, with a population of 2,000,000, and only five protestant missionaries, affords us a tremendous opportunity and responsibility. Here seems to be a field which we must not overlook, and cannot overman. It is a shame, too, not to have a family in that fine house. I wish I were about seven men, so that one of me could go to Niigata.

"I visited the camp near Tsingtao where the coolies are kept and prepared for sailing," said a missionary of long standing, "and man after man of them came up and told me how well they were being treated. They are well fed, well clothed, and taught habits of personal cleanliness that they never knew before. They are not obliged to have their queues cut off, but are given fifty cents if they will have their heads shaved. They are very carefully picked men, great numbers having been rejected for trachoma. Every provision is being made for their health and comfort. On the ship they were to sail on, I found that each coolie had a numbered berth; and that for recreation a complete set of musical instruments had been provided, and a library of eleven hundred books for those who could read. At the camp I saw one coolie reading aloud from a Christian book to a group of others. These men are not to be put in dangerous places on the field, although the Germans have published the statement that they were. They will be employed in road-building and other constructive work, thus releasing the European troops for definite fighting work. They will come back to be every one a missionary to his own people."

In contrast to the recurrent stories of riotous living among the "got rich quick" class of Japan the story of Aono of Marugame and the following make refreshing reading. When we were at Tottori the best head teacher that the Middle School had ever had, was a hard working member of our church. We had known him before as teacher in Doshisha, after which he had gone to America to study. On account of his wife's health he left Tottori for Shikoku, and it has been some five years since we heard of him. Recently, however, meeting a missionary from the town to which he had gone, we heard the following: Tasaki's brother had gone to Manchuria and made a fortune, which, on the death of the brother, came to Tasaki. "One hundred and fifty thousand *yen* is a lot of money. With the glaring example before me of what so many *nouveaus riches* do, I must be careful, or this money will prove a snare to me," thought Mr. Tasaki. So he estimated the amount of money he would need for his children's education; and laying this by, with a sum for a rainy day, he is devoting the remaining four-fifths of his legacy to charity and religious works. He himself continues his teaching, and lives on practically the same scale, to which he had been accustomed.

In August, 1906, Miss Howe organized the Kindergarten Union of Japan, and was its first president. At that time there were 43 Christian kindergartens in Japan. This year's convention was the first of the second decade. Miss Howe was president and there were 180 kindergartens in the Union, and several new ones soon to join were reported later. Altho many other able members have down much, Miss Howe has been the leading spirit, holding up high ideals and helping to attain them. The Union appreciates her leadership.

Another step wast aken June 17 toward organization of the Jōnan Chapel, Tōkyō, into a church. A meeting of those interested was held, creed and constitution adopted, and board of four deacons and one deaconess chosen. About thirty were present, in the rain, of whom twenty-five joined as charter members. There will be at least ten more such. The public service in recognition of the church, was held later.

General Notes.

We nominate Dr. Berry and Mr. Bell as two members for the Deputation, expected about January next.

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What has been styled a labor army recruited voluntarily from native races in the So. African Union has gone to the aid of Britain. Not only so, but in Basutoland, an independent native state, the chiefs voluntarily raised a force. It was there that the head chief dwelt on their nation's happiness and prosperity, in close contact with the South African Union, and used that picturesque illustration: King George's house is on fire and it is the duty of every good fireman to help put out the fire.

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One of the very pleasant features of the Gotemba Conference week, tho not a part of the program, was a reception given to the *Kumi-ai* delegates by Mr. and Mrs. Warren, who opened the hospitable doors of their pleasant summer cottage at Ninooka, on Wednesday afternoon. Sixty, or more, availed themselves of the privileges of relaxation, conversation, cake, and ice-cream. One feature was the very amusing, but also very suggestive, short address by Mr. Kimura, on his recent South Sea experiences.

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A general note furnisht for XX. 9, by one of our mission children, who inherits her father's pride in all that concerns Osaka, referred to the comparative growth of Tōkyō and Osaka. Latest statistics show that Osaka is growing proportionally twice as fast as Tōkyō, but Kōbe outstrips both in rapidity of increase; the relative annual increase in population of the three cities may be shown by the numbers 16, 33, 37; or the first had 1.6% increase, the second, 3 3%, and the last 3.7%. Tōkyo's population was 2,281,421 last December, Osaka's 1,508,677, and Kobe's 549,455.

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The task of the Allies is to convince the German nation that the Hohenzollern dynasty—not merely the present Kaiser—is an insuperable obstacle to peace and resumption of normal relations with the allied nations, which constitute a large part of the world, and whose sympathizers constitute the larger part of the neutral nations. Failing to convince the German people of this, and so failing to secure a radical revolution in Germany thru the internal ferment of the people, the Allies must endeavor to crush the nation to such an extent that, conviction, or no conviction, the Germans will be powerless to resist whatever changes the Allies insist upon. That the Hohenzollerns must go, and all their minions upon thrones of Europe must go, is one of the elemental principles which the Allies should keep steadily in mind.

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In President Wilson's powerful and eloquent arraignment of the incalculable turpitude of Germany—in his Flag-day Speech on June 14, he said. "We know we are not the enemies of the German people and that they are not our enemies. They did not originate or desire this hideous war or wish that we should be drawn into it; and we are vaguely conscious that we are fighting their cause, as they will some day see it, as well as our own." There is profound truth in these sentences, and yet so long as the German people do not awake from their illusion, but cling to their faith in the Hohenzollerns, the German people

are, for every practical purpose, our deadliest enemies. We can not wish them well so long as they contribute to the strength of their government. We must bend every energy to destroy their government and weaken their national resources of men and material until that government is removed from the face of the earth. The reduction of the German nation to a third rate power after this war would be none too great a penalty to exact for her conspiracy to overthrow our liberty and ideals.

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The venerable Joseph Hodges Choate, one of our greatest ambassadors at the Court of St. James, past away last May, but he lived to welcome the special British and French commissions, and at the New York City welcome meeting this grand man said: "We are in for victory. For the first time in two and a half years, on the day the President askt for a declaration of war with Germany, I was able to hold my head as high as the weight of my eighty-five years would allow." Our great men understand the vital world-interests at stake in this war. Elihu Root has recently declared: "America has come to realize that the triumph of German arms means the death of liberty in the world, that we who love liberty and would keep it, must fight for it, and fight for it now, when the free democracies of the world may be strong in union, and not delay until they may be beaten down separately in succession." "The triumph of German arms will mean the death of liberty in Russia," he assured the Russian Provisional Government.

"Thank God our liberating lance
Goes flaming on the way to France.
Allies, you have not called in vain;
We share your conflict and your pain.
'Old Glory,' thru new stains and rents,
Partakes of Freedom's sacraments.
Last come, we will be last to stay
Till Right has had her crowning day."

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Every now and then *The Japan Advertiser* does itself harm, and insofar as it is regarded as representative of American interests, injures them. Mrs. Mason's highly sensational story of the alleged attempt to wreck the Root party's train in Siberia, is a case in point. The charitable way to regard that story is that she was honestly mistaken, and so misrepresented the facts and colored her story in a manner offensive to many people. When the *Advertiser* was confronted with various witnesses apparently better informed than she, if instead of persistent, sinuous evasion of the main issue—Was Mrs. Mason's story written in good faith?—the editor had frankly admitted that she was mistaken, or if he had given reasons in support of her trustworthiness, the public would have respected the *Advertiser*, and no undignified dispute with the Russian Embassy would have arisen, nor would it have been necessary for the editor to throw mud at Mr. Moran, the Y.M.C.A. man, who was a member of the Root party and who wrote denying Mrs. Mason's story. The editor's paltry excuse for garbling Mr. Moran's letter by printing it in the editor's restated form—to assist the intelligence of the journal's readers, so that they might know that the contents of the letter were merely Mr. Moran's opinions, possibly reflects as severely on the editor's sincerity, as it does, by implication, upon the intelligence of his readers. Do we need a restatement of his editorials to enable us to comprehend that he is merely giving his own opinions?

* * * * *

From July 10 to August 2 not a drop of rain fell at Kobe, and her several reservoirs were emptied to such an extent that no water was allowed, at last, save for two in twenty-four hours, and the pressure was so reduced that not much could be secured at anytime. Kobe was in severe straits, and water was sold at high prices, but, even so, few people could obtain any. A Japanese friend wrote: "The mayor finally became

superstitious and decided to take up the petition of Yamabushi priests, who suggested to kindle *goma*, and pray gods to be rescued from the drought. Meantime, whether the Mighty smiled, or got angry, at this effect, I don't know; there was a severe storm and a heavy rainfall like a cloud burst." Some months ago we were shockt at the attempted double-suicide of a Japanese count's daughter and her husband's chauffeur, by casting themselves before a train near Tōkyō. The man was killed, but the woman survived. It is reported that she and her father have recently joined the Tenrikyō sect. Last June the papers told us about a Tōkyo sooth-sayer, one Kishimoto, who had been reaping golden harvests from not a few high class and prominent Japanese at Tōkyō, by his predictions of where buried treasure was to be found—mineral, as well as coined—and about the destiny of Japan. His special revelations from Saruta Hiko did the business. Those interested in mining promotion resorted to him, as well as those burning with patriotic ardor to know, in advance, their country's destiny. These cases are typical of the evidence which comes out every now and again, that many of Japan's upper-classes are often influenced by superstition in most serious matters of life.

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July 23, at Karuizawa, there was a large gathering of Americans—both men and women—to organize for American Red Cross Relief work in the line of contributions of money and of labor in preparaing bandages, or other needed supplies. A large and representative committee was appointed. The American ladies had already formed an organization and begun work in advance of the general meeting. Rev. David R. Spencer, D.D., was appointed chairman of the large committee. At the meeting, which he called, he explained the object, and was followed by Rev. A. D. Hail, D.D., a Civil War veteran, who emphasized the blessed work of the nurses in recent wars, by saying that in the Civil War, a Sunday-school superintendent, whom he knew, had three fingers shot off, and lost his life thereby, because there were no nurses to attend to him. Had there been, it would have been an easy matter to save his life. Bishop Welch spoke of the various parties in America before the declaration of war, and said there was then *room* for many opinions about the attitude of the country toward the war, but since April 6 there has been *no* room in the United States for any difference of opinion. All parties and all citizens should be a unit in supporting the President. Prof. A. F. Blanks then read some poems appropriate for rousing war-enthusiasm, one by Edwin Markham, expressing the essence of the extreme pacifist position, and the other a stirring reply by Dr. Hughes, for many years superintendent of education at Toronto, who had lost his own son at the front. We recall the remark of Mrs. Silver Hall, six months after the war broke out; she had a son, a prospective son-in-law, and nine other relatives in the war. With great emphasis, she exclaimed: "Any mother ought to be *proud* to have a son in the war!"

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Secretary Bell, in a recent letter upon mission business, said that he welcomed "constructive criticism." Judging by a remark made incidentally in his sermon at Karuizawa, by Rev. S. H. Wainwright, D.D., there is room for instructive criticism of the work of the Board of Missionary Preparation in the United States and Canada. Courses in various subjects are being prepared for young candidates for the foreign field. We have seen the drafts of books on Confucianism, by Prof. Harlan Page Beach, and on Buddhism, by Pres. Paul. Great care is being exercised to have these works accurate and adapted to their purpose. Such drafts have been submitted for suggestions to old missionaries on the fields. But evidently some experienct missionaries like Dr. Wain-

wright, are appalled at the extent of the proposed courses, and by the *amount* designed to be absorbed in any one subject, like Buddhism. Dr. Wainwright's instructive criticism was condensed into his suggestion, "Better hand them a set of the Encyclopedia Britannica." Prof. Proctor, who long held the Greek chair at Dartmouth, used to hand freshman, at the outset, an outline of Greek history, consisting of a few great events and a column of dates. It was all printed on two ordinary sized pages. They were to learn that outline by heart. Greek history is a big subject, as well as Buddhism, and some missionaries incline to think a far *briefer* outline of religions for candidates before going to their fields, would be wiser. Then, after a term of service in Buddhist or other countries, let the missionaries take a course like that offered by Union and other seminaries, covering a year, or two. Such text books as are in course of preparation by the above Board would be far more useful to the returned missionary than they can possibly be to the new candidate.

Personalia.

Rev. W. L. and Mrs. Curtis enjoyed a trip to the Yosemite early in the summer.

Rev. Hilton Pedley, D.D., arrived at Yokohama, Aug. 6, by the *Nippon Maru.*

Mrs. Allchin expects to sail for America by the Toyo Kisen line, leaving Nov. 5.

Rev. Geo. Allchin delivered a lecture before the Karuizawa S.S. Training Class on July 24.

Rev. M. D. Dunning and family arrived at Yokohama by the *Empress of Asia,* on the 10th instant.

Rev. Jas. Milton Hess and Mrs. Hess are to settle permanently in Kyoto, for work at the Dōshisha.

Rev. Frank Cary was appointed a member of the American Red Cross Relief Committee at Karuizawa, July 23.

Miss Edith Husted came by the *Korea Maru* to Yokohama, on the 8th, and will study at Tokyo for a year or two.

Mrs. Jennie Pearson Stanford read a paper on Bible Women's work, at a Karuizawa Conference on the subject, July 24.

Miss Agnes Manford Allchin has accepted an invitation from the Y.W.C.A., to engage in their work in Japan during the coming year.

Miss Ida Harrison spent her vacation in Chosen, and found Wonsan Beach a most ideal spot. In next issue we plan for an article by her.

Miss Nellie Esther Goldthwaite spent a long summer at Karuizawa, where Misses Hoyt and Mary and Grace Stowe joined her for August.

The silver wedding anniversary of Rev. Schuyler Sampson White and Mrs. White, was appropriately remembered by the Mission on June 28.

Rev. Harry S. and Mrs. Rose L. Martin, of our North China Mission, reacht Kobe June 22, and sailed for America July 2, from Kobe.

Miss Howe made a rather prolonged visit at Karuizawa in August. Kobe was too hot for her, and there was more water at Karuizawa reservoirs.

Mrs. Otis Cary, Miss Madeline Waterhouse and Miss Pauline Rowland will constitute the foreign faculty of the Dōshisha Girls' School from this month.

Mr. Luther Halsey Gulick was married to Miss Helen McKelvey Swift, daughter of Rev. Clarence F. Swift, pastor at Fall River, Mass., on June 16.

Rev. W. W. Wallace and family, of our Madura Mission, spent three days with the Hesses, at Kyōto, and sailed from Yokohama, June 22, by the *Nippon Maru.*

Mr. Edward Clark graduated from the Massachusetts School of Technology, Cambridge, Mass., last June, and now works with the General Electric Company.

Mr. Chas. Whittlesey Atkinson, for some years the manager of the Kobe branch of the Standard Oil Company, has been promoted to the Yokohama branch.

Miss Parmelee and the Halls enjoyed their new summer cottages at Karuizawa. Our Mission furnisht at least three out of the score of new houses put up there last spring.

Miss Sarah Maria Field, of Iowa State College, 1915, appointed for Kobe College, arrived at Yokohama by the *Colombia*, on the 15th, and will study in Tokyo during the year.

Miss Katherine Farr Fanning left Kobe July 6 in company with Miss Ida Harrison, on her way to North China, where she spent her vacation, returning to Kobe Sept. 15.

Rev. and Mrs. John J. Banninga, of our Madura Mission spent some weeks at Karuizawa in August, leaving Sept. 6, and sailed from Kobe on the 18th, by the *Iyo Maru*, for India.

Miss Elizabeth Ward, for several years past a teacher at the Baikwa Girls' School, Osaka, plans to return to America, leaving on the 28th, in conformity to the advice of her physician.

Darthea Marion Hess was born at Kobe, June 16, 1917—very inconsiderately behind time to get into our June issue, but we congratulate the happy parents on her acquisition, even if we lost a "scoop."

Miss Eleanor Shepardson Coney (XX. 1) sends her renewal to MISSION NEWS, from Honolulu, where she is making an extended stay. Blessed are some people who can go where they like, and stay as long as they like!

Rev. and Mrs. Barclay Fowell Buxton expect to sail for England October 6; their departure will be deeply regretted by a wide circle of friends in Japan, and it will involve a severe loss to the missionary forces here.

Rev. Clarence Alvin Neff, of our Foochow Mission, spent his summer vacation at Karuizawa, with the Cobbs, whom he knew at Niigata, when they resided there, and he was a teacher there in a government school.

On July 4 the Holmeses ran over to Sapporo, where the American community, with some English, Finns, and Swiss gathered at the Rowland mansion and enjoyed a picnic lunch—quite a gathering of allies and neutrals.

Miss Charlotte B. DeForest sailed from Kobe, July 17 for Tsingtau, and beyond, and relates some of her China experience, in her article on another page. She returned to Kobe Sept. 1, much refresht by her journeying.

Rev. Doremus Scudder, D.D. "did himself proud" by his sermon at Karuizawa. Many spoke of enjoying it. That was Congregational Sunday, since Mr. Banninga gave an excellent sermon at the five o'clock vesper service.

Dr. Garubai Karmarkar, of India, sailed from Yokohama about Aug. 7, for the U.S., to attend the semi-centennial of the Woman's Board. She is the widow of the late Rev. S. N. Karmarkar, who visited Japan some years ago, and engaged in evangelistic work here.

Miss M. Pauline Jeffery, daughter of Rev. F. E. Jeffery, of our Madura Mission, is a graduate of Oberlin College and was a student at Chicago University. She spent some weeks at Karuizawa, during August, along with her parents. She goes for educational work at Madura.

Miss Fanny Bradley Greene was the translator of one of Iwaya's "Fairy Tales of Old Japan," publisht by Bunyodo, Tokyo, 1914, a cheap little book, of interest to all who enjoy such tales. There is quite a series of them, and Miss Greene collaborated in the translation of several.

Mr. Douglas M. Beers, Harvard, '15, a teacher in employ of our North China Mission at the North China Union College for two years, spent several weeks at Karuizawa during the summer, in the family of Rev. and Mrs. E. S. Cobb. Mr. Beers is the son of a Congregational pastor at Lawrence, Mass.

Prof. Roy Smith, of the Kobe Higher Commercial School, and Mrs. Smith, are

to join the Southern Methodist Mission, with location at Kobe, for special work among the student classes. Our loss is their (the Methodists') gain. We thoroly congratulate the Smiths on their inspiring opportunity for a great work.

Rev. Kenneth Stanley Beam arrived at Yokohama, July 3, by the *Siberia Maru*, to join our Mission. He and Mr. Frank Cary are the only ones in the Mission, who fall within the age limits for conscriptive registration. Mr. Beam is a graduate of Washington and Jefferson College and of Oberlin Seminary.

Prof. Admont Clark, M.D., was married July 9 to Miss Janet Howell, daughter of a medical professor at Johns Hopkins University. They went to the Canadian lakes for their honeymoon. Dr. Clark was disappointed at being assigned to military service at Johns Hopkins as medical instructor rather than to service at the battlefront.

Mr. Herbert Spencer Wheeler is engaged in imports from China and Japan at 30—32 East 20th St., N.Y. City. "We are very much interested in Japan, and are glad to hear from our friends there. We read the MISSION NEWS regularly, and thus keep in touch. We have heard from Mr. Gutelius, and learned that he has accepted a call at Donville. N.Y."

On August 8, while Dr. Pettee was their guest at Karuizawa, Rev. and Mrs. Doremus Scudder invited all American Boarders in town to sup out of our own baskets, at the Scudder cottage, the hosts furnishing ice-cream, cake, and sweets. There was a large attendance of over fifty, including the Jefferys, of India, Mr. Neff, of Foochow, Mr. Beers, of Tungchow, etc.

Mr. John Taylor is at the U. S. arsenal, Phila., after being assistant superintendent over a year at Toronto, where they made big shells for the British army. He reorganized that mill, working from 13 to 15 hours out of the 24, for months. Soon after the declaration of war he was called to Phila. by the general in charge there, for consultation, with the result that he accepted a position.

Rev. C. S. Reifsnider sailed from Yokohama for U.S., on the *Empress of Asia*, Aug. 11, with Rev. J. B. Hail and Rev. G. W. Van Horn, and families, as fellow-passengers. Mr. Reifsnider goes to raise funds for the American Episcopal Mission's university scheme. Meantime, Mrs. Reifsnider (Mary Gordon) and children, will spend the autumn with her mother, Mrs. Gordon, at Kyōto.

Dr. Pettee spent the first decad of August at Karuizawa, coming over from his summer cottage at Takayama on committee business, and continuing his visit until he went to Yokohama to meet the Tennys on arrival from America. This long visit afforded him opportunity to meet a wide circle of friends, see the eight Turkey missionaries, the India and China missionaries, and to attend the usual summer social gathering of the Phi Beta Kappas, Aug. 10.

At Arima, during our annual Mission Meeting, a letter was sent by the Mission, congratulating Dr. Taylor on his eightieth birthday, July 18, but Dr. Taylor claims we were cheating in our score—he was eighty-two, and the occasion was celebrated by a few friends who dined together, and enjoyed one of Mrs. Taylor's good birthday cakes, along with a water-melon from Texas. Both Dr. and Mrs. Taylor enjoy better health than when they left Japan, five years ago.

Miss Emma Faith Parmelee, of Oberlin, O., reacht Yokohama, Sept. 8, by the *Korea Maru*, and came at once to Karuizawa, to visit her Aunt, Miss Frances Parmelee. Miss E. F. Parmelee graduated at Oberlin College in 1906, and since has been engaged in Y.W.C.A. work at Akron O., Plainfield, N.Y., and, after a year at the Y.W.C.A. National Training School, N.Y. City, at Racine, Wis. She is now on her way to India for Y.W.C.A. work there, and will spend about three weeks in Japan.

Miss Mary Helen Shed lives in Roxbury, Boston, and teaches school. Un-

fortunately her eyes are giving her much trouble, so that she can not use them as freely as she would like; she does not dare tackle such a job as "Mr. Brittling Sees It Through." Of her life with us in Japan, she says: "The memories of those seven years are the best in my life, but I could have done much more, if, before I went, I had had some of the discipline I've had since." 33 Waverly St., Boston, Mass., will hit her.

Rev. Frank Alanson Lombard was carrying his annotated edition of King Lear thru the press during the summer, and occupied some of his vacation hours in proofreading at his cottage perchť high on the slope of Mt. Atago. In his editions of various Shakespearian plays, he is doing solid, serious work, which promises to be of lasting value to Japanese students for years to come, if the editions are not allowed to become exhausted soon without reprints, or revisions, as is the case with many valuable works in Japan.

Miss Mary G. Holmes, 3202 West 17th St., Los Angeles, writes that Miss Gouldy moved East two years, or so, ago, to Newburgh, N. Y., and in an attempt to get in touch with her, there was nothing doing, and, therefore, Miss Daughaday may send MISSION NEWS elsewhere. "It has been very delightful to see Miss Denton. She is doing a wonderful work among our churches. I often think of my visit in Japan. I look forward eagerly for the MISSION NEWS. There is always very much of interest to me, even if I am not a member of the Mission."

"Yes, of course, we want MISSION NEWS to keep right on coming," writes Prof. Marshall Richard Gaines, at 16 Bayley Av., Yonkers, N. Y. "Ruth sailed Aug. 3 for France, as member of Smith College Relief Unit, for six months' service. They have sent in advance portable houses, auto trucks, etc., and go prepared to take up work in the war-devastated section of France most needing help. Their ship has on board soldiers, so far as there is room for them; of course, the ship will be convoyed, and ready to put up a good fight, if any u-boats come looking for trouble."

Rev. Franklin E. Jeffery, a member of our Madura Mission, South India, gave an interesting address at Karuizawa, taking a very optimistic view of the religious situation in India. A striking testimony to the firm hold the British rule in India has upon the affection of the people was Mr. Jeffery's statement that Hindus in their temples and Mohammedans in their mosques are praying for the success of Great Britain in this war. The loyalty of Britain's associated peoples in all parts of the world has been a great surprise and disappointment to the Germans. It has been a magnificent testimony to the power and lasting value of democracy.

Dr. Cary, thus far *de facto* editor of the coming Mission History, has made good progress in his first draft, which reads interestingly. In this draft appears a true statement of the facts about the origin of our present Woman's Evangelistic School. Readers will be at liberty to interpret them as they please. We have always understood them to mean that the school originated in 1884, and we think it has been only in recent years that any other interpretation has been put upon them. As Mission Secretary for some years we had to investigate the matter of dates and origins of our educational institutions, and we were never given any date save 1884 in this case.

One of the many pleasant gatherings at Karuizawa in summer, was that on July 18 at the new cottage of Rev. and Mrs. Frank Cary. July was uncommonly hot, but evidently the Carys regarded the timber of their house as not likely to get properly seasoned without artificial means, and so they had a "housewarming," and called in all American Boarders, along with Mrs. Scudder, Mrs. Iglehart (Florence Allchin), Mrs. Merle Davis, and Mr. Hicks, Y.M.C.A. worker at Kyōto. This crowd made a hot time, judged by the

rapidity with which the ice cream melted away. By the way, it was *his* birthday anniversary, somewhere between twenty-one and thirty.

Single ladies age with remarkable rapidity in the Japanese climate. Here's our (formerly) young Miss Alice Pettee Adams, whom we recall as a rosy, chubby-cheeked young damsel twenty-five years ago, now, alas! transformed into an old grandma, who celebrated her 80th birthday on Aug. 3, when a party of old folks "surprised" her one rainy, pitch-dark evening—in the same way most people are surprised on similar occasions, *i.e*, the old lady got wind of it, and was fully prepared for all that came. There was poetry by a crank, there was a "reading," by a fellow who had no book to read out of, there was dancing by a *geisha*, who didn't know how to dance, and there were high jinks generally. Old Lady Adams has kept young in spirit, and is very progressive in her ideas—specially about amusements.

Mr. Geo. Buxton was among the earlier young Englishmen to volunteer and join the British army. After some two and a half years' service, he joined the aerial forces, and became so proficient that he was offered the position of instructor in flying, with station in England, but he declined, saying he did not wish any such easy work, but would go to the front. It was only in July that he went to the front to join a flying squadron. August 4 Rev. Barclay Fowell Buxton, of Kobe, received a cable saying: "George missing." About the end of the month they had intelligence that the Germans had reported him dead. Mr. Murray Buxton, a brother, was very severely wounded by having a hip shattered at the great battle near Gaza, and has received the military cross for bravery. There are grounds for hope that his leg will be saved. The sympathy of a large circle of friends, including many of our readers, has gone to Mr. and Mrs. B. F. Buxton.

The Bennetts, who left Kobe, June 26, by the *Ecuador*, had a good trip across the Pacific, and two days out of Honolulu had a scare; the engines suddenly stopt, passengers rusht up on deck and saw a boat a mile off, with distress signal up and looking (to their excited imaginations) as if she were sinking. "I went down to the cabin to see where the life belts were, then came up to 'see which way de drop would fall' as Uncle Remus says." Their boat approacht the "sinker"—for the passengers queried whether the stranger was a German raider—and found she was a Standard Oiler, with broken rudder, which would soon be repaired. The passenger-boat accordingly went on its way. Oakland grass was all brown and sere, the days were warm, but one almost needed an overcoat at night. The Brewers gave the Bennetts fine auto rides. "I met Mr. Hori, former pastor of Maebashi Church, and Mr. Nukaga, formerly of Niigata. Some soldiers were drafted and all the young fellows are eagerly scanning the papers to find whether their names are down."

On the 18th instant the *Colombia* brought to Kobe Rev. Vinton Powers Eastman and Mrs. Eastman, of our North China Mission, on their way to their field, Mrs. Mina A. W. Munger and her daughter, Miss Callie Mina Munger, of Northfield, Minn., going out to visit Miss Alzina Clifford Munger, another daughter, of our North China Mission; also Miss Alice Margaret Huggins, W.B.M., sister of Miss Mabel Irene Huggins, of our North China Mission, who joins the Mission. Miss Huggins is from Topeka, Kansas, graduated from Washburn College in 1912, taught four years and engaged in Y.W.C.A. work one year; also Miss Esme Verane Anderson, of Villisca, Iowa, and a graduate of Garinnell, 1916; she taught one year and goes under the W.B.M.I. to our North China Mission; also Miss Maryette, Hawley Lum, of Los Angeles, Calif., a graduate in 1916 of the University of So. California, who goes out for three years to teach music at the Union Woman's College, Peking. All these people expect to sail from

Kobe, on the 20th by the *Takeshima Maru*, for Tientsin.

The *Nippon Maru*, reaching Yokohama, Aug. 6, brought eight of our Board's Turkey missionaries, who hoped to get thru Siberia to Tiflis, where they could conduct relief work for Armenians, but the socialistic ferment in Russia had led to the closing of all Russian territory to incomers until Aug. 15. The party soon came to Karuizawa convoyed by Dr. Pedley, and found hospitable quarters at the Austen House, where they remained till Sept. 3, when the entire party left for Nikkō, Tokyo, Yokohama and beyond. The party were: Rev. Ernest Croker Partridge, of Oberlin College and Andover Seminary, who has been president of Sivas Teachers' College for Boys, at Sivas, Turkey; Rev. Theodore Allen Elmer, Princeton College and Seminary, who has been head of the English dep't of Anatolia College at Marsovan, Turkey; Miss Susan Wealthy Orvis (Grinnell, Ph.B., 1900, Chicago, M.A., 1915), who has been head of the training dep't of the Girls' Boarding School at Talas, Turkey (near Caesarea); Rev. Walter Nicholas James, Fairmount College and Oberlin Seminary, who was dean of Anatolia College, Marsovan; Mr. Henry Harrison White, Massachusetts Agricultural College, 1915, and Kennedy School of Missions, who was professor of science and agriculture at Van College, Van, Turkey; Mrs. Irma White, B.A., 1915, Mt. Holyoke; Rev. Carl Cisne Compton (Grinnell M.A., and Oberlin Seminary), was director of religious work at Anatolia College; Mrs. Ruth McGaveran Compton (Grinnell).

"I am glad you are out of this furnace," wrote Miss Barrows from Kobe, July 25. She and Miss Coe spent three weeks of August, at Shioya, on the coast west of Kobe, and enjoyed it much. She received many *warm* congratulations on July 26 when she past that mile stone in life's journey which the Japanese consider a most auspicious one, for the Chinese characters for that number contain the component parts of the character for "joy." Japanese language students may here scratch their heads, and others don their guessing caps. The only hint given is that the year, like the person, puts sweet sixteen well in the shade. The women and some of the men in Kobe Church celebrated her birthday in a beautiful way, in the cooler morning hours of that hot, summer day, in the large upper room, dear to her on two counts, formerly as the chapel of the Bible School, which she and Miss Dudley founded thirty-seven years ago, and now as the chapel of the church with which she has worked for forty-one years. For no one else in our Mission has just such a service been held, and never can be, and the six members of Kobe station, who were present, will always recall it as an inspiration and a benediction. A few gifts of meaning and of value were presented, but best of all, were the heart felt words of appreciation. Mr. Yonezawa, who had just come from a week's conference, near Mount Fuji, compared her most fittingly to that sacred mountain, so justly renowned for it morning glory and the strong, clear line of the noon hours, but to him most beautiful in the evening, standing out so soft, and true, and clear against the golden screen of the sunset lights.

From what we have heard from and about the Warrens the inference is plain that many good people and things have been coming their way at Ninooka during the summer, while their latch string has been ever out, and has been pretty constantly jerkt. Among their notable guests were Prof. Asakawa, who past a few days with them at the end of July, preceded by Mr. Kanamori and his family, who sought a restful period there. Rev. Danjo Ebina and Mrs. Ebina supt with them in August. Prof. Asakawa, of Yale, invited Mr. and Mrs. Warren to visit him at his residence, a friend's villa, about twenty miles air line from Ninooka, down on the Idzu Peninsula, at the back of the Hakone Hills. It was the first time they had been away

together, without a child, for some eleven years. But Dana was away "camping out" (it turned out to be a bad night, and the boys had to come home, doing the mile of hill home at midnight), and they thought they would risk it. It was a very delightful little trip. It rained, but they had one little walk and saw a whole lot of very interesting locations. Prof. Asakawa is specially interested in the feudal period; and as two of the very biggest (besides several lesser lights) of the feudal age big men had their early days there, it was intensely interesting to hear the specialist discourse on the subject. In any case, the Dr. is a very stimulating man, and to listen to him, right in his line, with no interruptions, was a great treat. Mr. Warren continues: Thers is a hot spring whose waters flow right into the villa, and that is a treat also. Besides, it was, tho so near, quite new country to me. Cora spent only twenty-eight hours; after that we two men went on a walk; it rained and we got very wet. But it was warm, tho we did not suffer from the heat, and what cared we? I had free access to such a mind as I do not meet once a year. Incidentally I learned a lot about Yale. We went to Shuzenji hot springs, quite popular, with hundreds of visitors. Later, we came back to Mishima, and saw the annual ceremony of the Great Shrine, highest grade of the highest class of shrines. Then we walked up the old Tōkaido to Hakone, and down the other side. Dr. Ebina and his wife took supper with us last week. There, too, is a big man, whose thoughts are very sure of a hearing, whether expressed in a speech, or in his own magazine, *Shin-jin* (New Man). Just now we are having "meetings for the deepening of the spiritual life," the missioner being Dr. Paul, the vice-president of a So. Methodist college in Kentucky.

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MISSION NEWS.

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This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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